لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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NOVEMBER, 1982—NABUWWAT, 1361

EDITOR
M. G. AHMAD

THE AHMADIYYA MOVEMENT

HAZRAT MIRZA GHULAM AHMAD, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosopies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

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He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the Religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to expound and disseminate spiritual beauties and moral excellence of the teachings of the Holy Quran, to wean men from war-like tendenies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brotherhood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52 years long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Mirza Nasir Ahmad as Head of the Ahmadiyya Movement. During his seventeen years of Khilafat he established many new missions, built new mosques and also established the Majlis Nusrat Jahan, which established score of new schools and hopitals in West Africa. As a result of severe heart attack he passed away on June 9, 1982. On June 10, 1982 The Electoral College named Sahibzada Mirza Tahir Ahmad as Head of Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

A MONTHLY MAGAZINE

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assuraunce to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

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THE REVIEW OF RELIGIONS

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Did Jesus die on the Cross?

This article is made up of extracts from Sir Muhammad Zufrulla Khan's scholarly book "Deliverance from the Cross' (London 1978).

by K. N. KALIA

President of the National Council of Hindu Associations, Coventry

The birth, ministry, death, resuscitation and ascension of Jesus are all shrouded in a mystery that has extended over a period of close upon two thousand years. The Jews of his time believed that they had compassed his death upon the cross and that this made him accursed and set a seal on his falsehood in accordance with the pronouncement contained in Deuteronomy 21 : 23, and thus he could not be a true prophet. However the Christians hold that he suffered death upon the cross to atone for the sins of mankind and thus became the only true source of human salvation. They believe that

he rose up from the dead on the third day after his crucifix and went about in his physical body and met some of his disciples and then ascended to heaven in the same phisical body.

Thus the death of Jesus, whether upon the cross, or later in the natural course, has continued to be a mystery and a subject of controversy. The truth of the matter is of fundamental importance with regard to the beliefs and doctrines of the Jews, the Christians and the Muslims. Therefore a study of the question and the evidence available must be carried out with the utmost care and in a reverent spirit. As given below there are a number of facts which do not support the supposed fact of his death on the cross, which Moses called the accursed wood.

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Jesus' prophecy

Jesus had in a manner made a prophecy, *As Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth* (Matthew 12 : 40). That is to say, as the Prophet Jonas who entered the belly of the whale alive, remained therein alive and came out alive after three days, so Jesus would enter the belly of the earth alive, remain there alive and come out alive after three days. This meant that the design of his enemies would be frustrated and that they would not succeed in putting him to death on the cross. This is the key to the complicated and poignant drama of the crucifixion.

Governess's plea

Jesus was bound and brought to the Governor, Pontius Pilate, for punishment: *When he was set down on the judgment seat, his wife sent unto him, saying, 'Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him'* (Matthew 27 : 19). The attitude of Pilate, who questioned Jesus but found nothing amiss with him, was affected. *And from thenceforth Pilate sought to release him* (John

19 : 12). As it was the time of the feast of the Passover, when a prisoner whom the people chose was released, the Governor who had another prisoner called Barabbas, found an excuse and asked the people, *Whom will ye that I release unto you, Barabbas or Jesus which is called Christ ? For he knew that for envy they had delivered him* (Matthew 27 : 17—18). Instigated by the priests, the crowd cried to release Barabbas and destroy Jesus. When even after repeated announcements, the Governor found that he could not save Jesus, *He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it* (Matthew 27 : 24).

Soldiers' part

The soldiers broke the legs of the two thieves who had been nailed to the cross at the same time as Jesus. *They brake not his legs* John (19 : 33). This was not an oversight on the part of the soldiers by any means, for not only did they fulfil the law by breaking the bones of the criminals but they had been so accustomed to this procedure for many years that we cannot believe that after having performed their duty with the other two they would forget the practice, momentarily, in the case of the third body on the cross.

Pilat's permission

One of the soldiers with a spear pierced his side, and forthwith came there out blood and water (John 19 : 34). That was a sure sign of life. That is why when *Joseph of Arimathaea, being, a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus, he gave him leave* (Mark 16 : 44). Jesus who was a young man of only thirty-five, of good physique, could well survive the torture. The sudden death of a young man, after hanging on the cross, just for a few hours, is out of the question.

No grave

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Joseph of Arimathaea, the disciple of Jesus, and Nicodemus, an expert physician, took charge of the body of

Jesus, wrapped him in a linen cloth which was impregnated with spices according to the Jewish custom, and laid him in the nearby garden in a sepulchre which had been recently hewn out of a rock. The grave, in which his body would be buried in case of death, was not dug. The chamber, in which he was placed, was wide enough to permit people to enter into and move about it. Thus, an inference of death could not reasonably be drawn from whatever had happened.

Resurrection

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Nicodemus had brought a mixture of myrrh and aloes, about one hundred pounds in weight, and the body of Jesus was wrapped in linen cloths with the spices (John 19 : 39—40). It was the action of the aloes and the spices that operated to restore the breathing which had stopped and which in turn helped to maintain and strengthen the action of the heart, though it would have taken Jesus sometime to regain consciousness. Meanwhile on account of the storm or for other reasons, everybody had left. Jesus, it seems, just managed to wrap one of the cloths around his body to cover his bareness, but could not go to Emmaus, the village nearby, so inadequately clothed. He looked about and found the garments of the gardener possibly in a shed, and put them on. While still wearing the gardener's clothes Jesus was evidently observing closely what was going on by the empty sepulchre, he saw two apostles, Peter and John, inspecting it. He let them go away unto their own homes. Mary Magdalene ramained behind, helpless and crying. She cried because they had taken away her lord, and she knew not where they had laid him (Jahn 20 : 13). As she turned herself back and saw Jesus standing, she knew not that it was Jesus because he was wearing the gardener's clothes. *Jesus said to her, 'Woman, why weepest thou? Whom seekest thou?' She, supposing him to be the gardener, said to him, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away'* (John 20 : 15). With these words Mary Magdalene seem to have turned away

from Jesus—the gardener—to look farther when Jesus said to her, 'Mary.' She turned herself and said to him, 'Rabboni,' which is to say 'Master'. Only now did she recognise Jesus because only he wourd say Mary in this particular way. Mary then, asked by Jesus, went to tell the disciples that she had seen the Lord.

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On the evening of the same day, i.e. the Sabbath, Jesus, no longer in the clothes of the gardener, was on his way to Emmaus, a village near Jeruselem, when he caught up with two disciples going in the same direction. Jesus did indeed look strange. No wonder the disciples did not recognise him, as *their eyes were holden that they should not know him* (Luke 24 : 16). From the way they talked how the chief priests and the rulers had delivered him to be condemned to death and had crucifed him, it was clear that they were confused. Jesus listened with great interest but finally exclaimed : *'O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter into his glory ?'* (Luke 24 : 25-26). Here we have a clear statement by Jesus after the resurrection pointing to the prophecies and their complete fulfilment as borne out by his own experiences. He describes himself as the Messiah and speaks of suffering ; but there is not a word about dying.

> 'The ordinary view of the resurrection and ascension to heaven with the physical body cannot be sustained' (Bernard M. Ellen, *Story behind the Gospels*, pp. 107—108).

In the *Encyclopaedia Biblica*, the view is expressed that nothing can be conjectured with any certainty, except that an appearance of Jesus to the disciples is described.

According to Kirsopp Lake : 'In the earliest tradition there was no account of the actual resurrection, but only statements as to the grave and the appearance of the risen Lord' (*The Historical Evidence for the Resurrection*

of Jesus Christ, 1907, p. 231).

The Dead Sea Scrolls and other new discoveries have revealed fresh facts. All the prophets predicted that Jesus would be saved by God, that he would have to suffer. But there was no mention of death in the whole of the Old Testament ; where there appears to be, it is due to incorrect translation.

Thus Resurrection is, in effect, Resuscitation. The supposed death was no more than a temporary swoon and the so-called resurrection is simply return to conciousness. The cool air of the rock-hewn sepulchre, the effect produced by the aromatic spices and the efforts of the physician for resusciation must have all combined to restore life. That is why Jesus could walk about. 'It may be interesting to call attention to the fact that nowhere in the Gospels of Matthew, Mark, Luke and John is the positive statement as an observation of one of those disciples that Jesus died on the cross or that he was dead when they removed him from the cross and placed him in the tomb' (H. Spencer Lewis : *The Mystical Life of Jesus*, pp. 270—271).

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Ascension

The Christians insist that Lord Jesus rose to heaven in his physical body. The human body is so designed and is invested with such faculties as enable it to function properly in the conditions that prevail upon the earth. It cannot survive under any other conditions. If by ascent of any person to heaven it is meant to canvey that such person has departed physically from the earth and has taken up his abode somewhere in or beyond the atmosphere of the earth with his physical body, or has been admitted with that body into conditions of the spiritual state which is promised to the righteous after their demise, in either case the statement amounts to an absurdity.

Nowhere did Jesus himself give any indication of his intended physical ascension to heaven. So far as the Gospels

are concerned, they do not contain any positive affirmation that Jesus had ascended physically to heaven. The narrative in Matthew and John stops short of the alleged event of the ascension.

Therefore the ascension should connote spiritual exaltation towards ggreater faith in God.

Purpose of advent

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If it is suggested that the ascent of Jesus to heaven was not physical but the ascent of his spirit, the question would still remain, then what happened to his body? The answer to this question is to be sought in considering the purpose of his advent. He had stated positively and emphatically: *'I am not sent but unto the lost sheep of the house of Israel'* (Matthew 15 : 24). *'And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd'* (John 10 : 16).

Now it is an historical fact that of the twelve tribes of Israel only two were in Judaea where Jesus passed the greater part of his life up to the event of the crucifixion. If his life on earth had come to an end a few days after the event of the crucifixion, the major portion of his mission would have remained unfulfilled. It was, therefore, incumbent upon him to journey to the lands in which the lost tribes of Israel had been scattered at the end of their Babylonian captivity. Jesus was sure that they would hear his voice, that is to say, they would accept him. These lands were situated in the north-eastern sector of Asia extending from Syria, through Iran and Afghanistan into Kashmir and possibly Tibet.

Visit to Damascus

Jesus, finding that he could no longer remain with safety in Ga'ilee, started on his journey to visit the lost tribes of Israel in the East, via Damascus, where he remained a considerable time, long enough to make disciples of Ananias and others. This may have been the reason why the

Commission was sent by the Jewish authorities to carry out persecutions there. Jesus, knowing of this approach, went out like Elijah of old, to meet his enemy Saul, the result of his wonderful personal power being the conversion of the persecutor into a disciple. The intercourse between them probably continued for some days in the house of Ananias, or wherever Jesus was residing. The arrival of the Commission, however, showed Jesus that it was no longer safe for him to remain in Damascus, and he proceeded towards Babylon on his way to the East (Ernest Brougham Doker, *If Jesus did not die upon the Cross*, pp. 75—76).

Visit to Herat

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That during the course of his journey eastward, Jesus passed through Herat, a town near the border of Afghanistan with Iran, appears from a brief account of a community in the book *Among the Dervishes* by O. M. Burke. There it is stated :

> 'The followers of Isa, son of Maryam - Jesus the son of Mary generally call themselves Moslems and inhabit a number of villages scattered throughout the Western area of Afghanistan whose centre is Herat. There must be about a thousand of these Christians. Their chief is Abba Yahiyya (Father John), who can recite the succession of teachers through nearly sixty generations to Isa, son of Mary, of Nazara the Kashmiri.'

According to these people, Jesus escaped from the cross, was hidden by friends, was helped to flee to India..... and settled in Kashmir, where he is reverred as an ancient teacher, Yuz Asaf.

Jewish origins of Afghans

The Afghans claim that they are the descendants of some of the lost tribes of Israel and there is a strong tradition among them to that effect. Their features certainly

support their claim and so do several of the names of their tribes, for instance, Musa Khel (the tribe of Moses), Yusuf Zai (the tribe of Joseph), Daud Khel (the tribe of David), and Sulaiman Zai (the tribe of Solomn). One of their mountain peaks is called Koh-i-Sulaiman (the Mount of Solomon). The capital of the country is named Kabul and it is situated along a river of the same name which is obviously a reminder of Cabul in Kings 9 : 13. This, however, is not a solitary instance of Biblical name in use in Afghanistan ; there are others. For instance a town along the Indus is named Zaida, which is reminiscent of Zidon in Judge 18 : 28, and there is Hazara, which is a reminder of Hazeroth in Numbers 11 : 35. Evidence of the identity or close resemblance of tribal and place names, is a very strong indication that the people who adopted these names or attached them to thair cities, did it out of nostalgic memories of their past association with them.

The Afghan Chroniclers, says Sir Henry Yale, call their people Bani Israel and claim descent from King Saul through a son, whom they ascribe to him, called Jeremiah, who had a son called Afghanna. According to their own tradition, the Afghans believe themselves descended from the Jews ; and in a history of the Afghan, written in the 16th century, and lately translated from the Persian, they are derived from Afghan, the son of Eremin, the son of Saul, King of Israel. (*Historical and Descriptive Account of Persia and Afghanistan* by James B. Frazer, p. 29).

There can, therefore, be little doubt that at least some of the lost tribes of Israel had been settled in different parts of Afghanistan for a long time before the event of the crucfixion, and that Jesus visited them and preached to them and was accepted by them.

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Visit to Kashmir

From Afghanistan Jesus passed on to India and eventually settled down in Kashmir. Pandit Jawaharalal Nehru, the late Prime Minister of India, himself a Kashmiri Brahmin and

an ardent lover of Kashmir, has said: "All over Central Asia, in Kashmir and Ladakh and Tibet, and even farther north, there is still a strong belief that Jesus, or Isa, travelled about there...There is nothing inherently improbable in his having done so' (*Glimpses of World History* by Jawaharlal Nehru). This is borne out by several factors:

(a) The original innabitants of the Kashmir valley as having undoubtedly Jewish features. Many of their personal and several of their place names appear to have a Jewish origin. A personal name more often than not ends with Ju.

(b) One of the highly mountainous but comparatively barren provinces of Kashmir is called Gilgit which is reminiscent of Golgotha in Matthew 27 : 33. Hims, a town near Ladakh, is a reminder of Hamath in Numbers 13 . 21. Ladakh itself is recognisable as Laddah in the First Book of Chronicles 4 : 21.

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Sojourn in Kashmir

In a Sanskrit book, *Bhavishya Maha-Purana*, ascribed to Vyasa and said to have been written in 3191 Laukika Era (115 C.E.) it is reported by Suta that once (about 78 C.E.) King Shaliwahan went to a peak of the Himalayas. There, in the middle of the Hun country, the mighty king saw sitting in the mountain a dignified person of white complexion and wearing white clothes. Shaliwahan asked him who he was. He replied, with pleasure: 'Know me the son of God and born of a virgin; I am the preacher of Mlechha religion and follower of true principles.' On hearing this the king said, 'Wnat is your religion?' He replied: 'O Great King! On the disappearance of truth and destruction of the tradition in the Mlechha country I appeared there as Masih. Through my work the guilty and wicked suffered, and I also suffered at their hands.' When asked to further explain his religion, he said: 'It is love, truth and purity of heart and for this I am called Masih.' Shaliwahan returned after mak-

ing his obeisance to him. (*Bhavishya Purana*, pp. 465-66, verses 17–32).

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Tomb of Kashmir

The most striking piece of evidence in support of the life and death of Jesus in Kashmir is his tomb in the Khanyar quarter of Srinagar which is known as the tomb of the prince prophet Yuz (or Yus) Asaph. The present custodian of the tomb holds a grant made to his ancestor Rehman Mir, son of Bahadur Mir, signed and sealed by five Muftis (Jurists) of Srinagar dated 11th Jamadi-us-Sani 1184 A. N. (1766 C. E.) This grant shows that the holy shrine of Prophet Yuz Asaph was regularly visited by the high and the low. Nobles and ministers and kings and high dignitaries and the general public came from all directions to pay their homage and made their offerings. The grant further shows that during the region of King Gopadatta, Yuz Asaph came to Kashmir and lived, preached and died in the valley and is buried in the Khanyar quarter in Srinagar. (*Mysteries of Kashmir* by Mohammad Yasin, O ford, pp. 12-13).

History of Kashmir

Mulla Nadiri, the first Muslim historian of Kashmir, who wrote in Persian, says that during the reign of King Gopadata (49-109 C.E.), Hazrat Yuz Asaph having come from the Holy Land to the holy valley proclaimed his prophethood. It was during this time that Sulaiman, a Persian, was deputed to repair the cracks in the tomb of the temple of Shankaracharya on Takht-i-Sulaiman (Throne of Solomon), the peak of a mountain near Srinagar. Sulaiman, the artisan, inscribed on one of the stones of the flank wall, enc'osing the stairs : In these times Yuz Asaph proclaimed prophethood. On the other stones of the stairs, he inscribed that Yuz Asaph was Yusu, Prophet of the Bani Israel. Mulla Nadiri further mentions that he saw in a book of Hindus that this prophet was really Hazrat Isa Ruhullah (the Spirit of God). He had also assumsd the name of Yuz Asaph. He spent his life in this valley.

After his death he was laid to rest in Mohalla Anzmarah, Khanyar (Tarikh-i-Kashmir, folio 69). (*Mysteries of Kashmir* by Mohammad Yasin, pp. 12-13.).

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Note :

(a) These inscriptions are still visible though in a mutilated condition. They were intact and had not been obliterated when Khwaja Haider Malik Chadura wrote his *Tarikh-i-Kashmir during the reign of Jahangir (1605-27 C.E.)* (*Tarikh-i-Kashmir*, folios 11, 12, 56 ; also *Tarikh-i-Kashmir* III, folio 25(b) by Peerzada Ghulam Hasan). On the back cover of *Where Did Jesus Die ?* there is reproduced a photograph of the tomb of Yuz Asaph and below it is printed the following explanation :

> According to the oral and written evidence of distinguished people in Srinagar, the occupant of the above tomb is a Prophet, Yuz Asaph by name, who came to Kashmir some 1900 years ago and was called Prince.

(b) The author of the *Tarikh-i-Azami of Kashmir*, an historical work written some 200 years ago, refers to this tomb as follows :

> The tomb next to that of Sayyad Nasr-ud-Din is generally known as that of a prophet who was sent to the inhabitants of Kashmir and the place is known as the shrine of a prophet. He was a Prince who came to Kashmir from a foreign land. He was perfect in piety, righteousness and devotion. He was made a prophet of God and was engaged in preaching to the Kashmiris. His name was Yuz Asaph (page 82).

(c) Yuz Asaph in Hebrew means Jesus, the Gatherer.

Thus there is left no room for doubt that after the event of the crucifixion Jesus eft Judea, and, having spent some time in Damascus, set out on his journey eastwards to the

(*Continued on page 266*)

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A Few Verses from the Holy Quran——

(1) In the creation of the heavens and the earth and in the alternation of the night and the day, and in the vessels that sail in the sea carrying that which profits people, and in the water that Allah sends down from the clouds and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the courses of the winds and the clouds pressed into service between the heaven and the earth, are indeed Signs for a people who understand. (2 : 165)

All these phenomena are signs in proof of the Existence and Unity of God, that He sends, revelation and that He regulates the universe by design. In this verse Allah, the Glorious, has set forth proof in support of the fundamentals of faith on the basis of the law of nature. Observation of the phenomena mentioned in the verse shows clearly that there is a Creator and Fashioner of the universe Who is Eternal, Perfect, One without associate. Regulator by design Who sends His Messenger into the world. The system of the universe proclaims that it has not just happened, but has an Inventor and Fashioner Whose attributes include His being Gracious, Merciful, Almighty, One without associate, Eternal. Regulator by design, Possessor of all perfect qualities, Who sends down revelation to mankind. (Jang Muqaddas, Statement of May 25, 1893, pp. 4-5)

Regulation of the courses of the winds and clouds is within the power of God, the Most High, and people of understanding discern in it proof of the Existence of God and His full authority over everything. This regulation has two aspects One is manifested in the overt movement of the winds and clouds from one direction to another and from one place to another. The other is manifested in the hidden qualities

with which they may be charged and thereby become carriers of beneficent forces designed to foster human comfort and welfare or of destructive forces like epidemics, etc. Both these aspects are beyond the power and capacity of man. Besides our health and welfare do not depend entirely on the courses of the winds and clouds, there are thousands upon thousands of other heavenly and earthly causes which are imperceptible and beyond the reach of human sight and reflection. No one can claim that all these causes can be set in motion and regulated by him. Man is therefore, in need of turning to God Who has all these causes and causes in His power and under His control. (Ayyamus Sulh, pp. 7-8)

God has sent down water with which the dead earth is being revived. (Three Questions of a Christian and Their Answers.)

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Scientific research will go on reinforcing the concept of the Unity of God. In this verse God has indicated that heaven and earth teem with proofs in support of the concept of God presented by the Quran. I love the remark of the philosopher who said: if all books in existence were to be destroyed, there would still be the God of Islam. He is not a tale or a triangle. Nothing can be permanent the existence of which is dependent upon something else, in the absence of which it cannot survive. Tales and fables leave no impress on the mind or nature of a person. So long as a priest or postulant goes on repeating them or remembers them they remain in vogue, thereafter they are forgottoen.

(Report of the Annual Conference, 1897, pp. 71-72)

(2) Some people adopt objects of worship other than Allah and love them as they should love Allah, but those who believe love Allah most. If those who are guilty of such transgression could perceive just now the hour in which they shall find themselves face to face with the punishment, they would realise that all power belongs to Allah and that Allah is severe in

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punishment. (2 : 166).

The three stages of nearness to God can be best illustrated by reference to three other relationships which they seem to resemble. The first resembles the relationship between a servant and his master. As God has said : Those who believe (and they may be aptly described as obedient servants) love Allah most. In other words, as a sincere, faithful servant deserving the good qualities of his master and continuously experiencing kindness and benevolence at his hands develops devoted affection for him, and identifies himself with him to such a degree out of personal love for him, that the master's desires and objectives, become his desires and objectives, so is the attachment and relationship of a believer with his Lord. He too, progressing in his love and devotion arrives at a stage in which having achieved complete self effacement he becomes a reflection of his gracious Lord.

Such a servant who is dyed deep in the colours of his master naturally discards everything that his master dislikes. He shuns disobedience not because it might draw punishment on him, and is not eager to obey because he may be rewarded for his obedience. His words and conduct do not proceed from his high moral qualities, but from his eagerness to carry out his master's wishes which has become his second nature. He is involuntarily drawn to his master and his master's wishes. If he is smitten on one cheek he does not consider it obligatory to turn the other, nor to smite in turn. He enquires of his heart what would, in the circumstances, please his master, and seeks valid grounds for deciding what would be productive of the greatest good as to win his master's approbation, forgiveness or appreciation. He then adopts the course that appears to him to be called for. By the same token, his benevolence and munificence are not exercised in consequence of his own urge towards generosity, but out of his perfect sense of obedience. Guided by that sense he ponders whether such benevolence towards the person

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concerned would be approved by his master, and if he feels it would not be appropriate, he does not spend a single penny and is not afraid of anyone's disapproval or reproof. He does nothing out of mere conformity, but having been taught by true love of and devotion to his master to know his master's will, and the light of unity and accord that illumines his heart keeps him aware of the appropriate way in which to act in any particular contingency, so as to keep in accord with the will and pleasure of his master.

Such a believer establishes a personal relationship with the Bountiful, so that obedience does not assume for him the character of a troublesome burden, but becomes a natural activity which is agreeable and proceeds from him without effort. As His Goodness and Greatness are pleasing to Allah, the Glorious, His glorification becomes dear to His servant, and he loves every attribute of His as his Divine Master loves it. This state is achieved only by those whose hearts are emptied and cleansed of every other love and who are ready to sacrifice their lives every moment to win His pleasure.

The second stage of nearness to God resembles the relationship between father and son. As Allah, the Exalted, has said: Celebrate the praises of Allah as eagerly as you were wont to celebrate the praises of your forefathers, or even with greater eagerness (2 : 201). A master begins to resemble a father when love assumes extreme depth, and such love as is free from every impurity and selfishness penetrates through every obstruction and settles at the bottom of the heart as if it were a part of it. Then all the eagerness of love and the closeness of the relationship with the Divine Beloved are felt as if they were congenital. They become so natural to one that one is unable to recall that any effort was at anytime needed in that connection. As a son on imagining the existence of his father perceives a spiritual relationship with him, in the same way a servant of Allah perceives an inner relationship with the Dtvine. As a son reflects his father's fea-

tures and cast of countenance in his face and his voice, complexion, gait and other characteristics are reminders of his father, the same is the case with the believer *vis-a-vis* his Creator.

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The difference between this stage and the first stage, which resembles the relationship between master and servant, is that though the first stage greatly resembles the second, the latter by virtue of the sharp clarity of its characteristics possesses the quality of being congenital. As two human beings belong equally to the same species and yet they differ in the degree of manifestation of human qualities, so is there a difference of degree between these two stages. In the second stage love acquires the utmost refinement and the relationship and resemblance are manifested at every step. A lover, by virtue of perfect love, acquires a resemblance to the beloved, but the resemblance of a son to his father, who is the author of his being, possesses a brightness of its own.

The third stage of nearness to God resembles the relationship between a person and his reflection in a mirror. When a person views his own reflection in a clear large mirror, he beholds a perfect reflection of his figure and features. In the same way, in this third stage of nearness all divine attributes are fully reflected in the person of the seeker. This reflection is more complete and perfect than either of the two resemblances already mentioned. It is obvious that no one other than the person who looks into the mirror, nor any son can, by any means or contrivance, acquire so perfect and exact a resemblance to him as the one he beholds in the mirror. Who can attain to this stage of nearness to God? Only he who placing himself between the two bows of divinity and humanity develops such complete and perfect accords between them that with-drawing his ego he becomes a clear double-faceted mirror which receives a reflection of the divine on the one side and on the other transmits its bounty to those looking into the mirror in proportion to their capa-

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cities to receive the bounty. This is indicated in the verse: He (the Holy Prophet) approached closer (to Allah) and Allah leaned down towards him, so that it became, as it were, a case of one chord serving two bows or closer still (53 : 9-10).

Love is not make believe. It is one of several human faculties. Its essence is the attachment of the heart to something or someone it likes. As the true qualities of everything are displayed and felt fully only when it has arrived at its zenith, the same is the case with love. Its qualities are also displayed and felt fully when it arrives at its zenith. As the the Holy Quran says concerning the children of Israel: Their hearts drank of the love of the calf; this is to say, they were so enamoured of the calf as if they had been given to drink of it. In truth extreme fondness for another has the effect, as it were, of eating or drinking him, or, in other words, of acquiring his character and qualities. The more one loves another the more one is drawn to the qualities of the other till one takes on the colour of the beloved. By the same token one who loves God acquires, according to his capacity, a reflection of divine light. On the contrary, he who loves Satan partakes of the darkness that is Satan's. That being the nature and characteristic of love, no divine book can sanction the kind of love for Satan that one should have for God, nor such love for the progeny of Satan as one should have for the servants of the Gracious One. It was enough condemnation of the Gospel that it deifies a human being, to which must be added its misleading teachings on other subjects also. How could it be justified that we should love Satan as we love God? Nor could it be said that such admonitions escaped Jesus as he was not well versed in the philosophy of divinity, for in such case he could not be accepted as a spiritual reformer. He should have known that love demand that he who loves should be truly enamoured of the character, qualities and devotions of the beloved and should be eager to efface his own identity to acquire them, so that by be-

coming a part of the beloved he should live the life of the beloved. A true lover effaces himself in the beloved, manifests himself through the beloved, and reflects the beloved as if he drankand ate the beloved, so that he demonstrates his complete identity with the beloved.

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The Arabic word for love (hub) means to be filled. By the same token *ihbab* connotes sleep, for he who is filled with another would lose the consciousness of his own identity. That being the essence of love, a directive to love Satan and his companions would mean identifying oneself with all their vices. Such a teaching cannot be attributed to God, the Exalted. Its only effect would be to convert man into Satan against which may God forefend.

It may be asked: If it is forbidden to love Satan and his ilk, how is one to behave towards them? The answer is: The Holy Quran directs that one should behave towards them with extreme compassion, as a mercifully disposed person behaves towards lepers, the blind, the maimed and the halt. Compassion and love are two different qualities. One who loves admires the words and conduct of the loved one, and desires that he should also acquire those qualities. But a compassionate one views the condition of one for whom he feels compassion with fear and as an example or warning, and is apprehensive lest the person concerned should die in his misery. A truly compassionate one does not in every instance treat one upon whom he has compassion with tenderness, he deals with him as circumstances may demand, tenderly or severly, as the case may be. He sometimes administers a cordial to him, and on another occasion, like a skilful surgeon, seeks to save his life through an amputation. He sometime makes an incision and at other times applies a balm. If you were to visit a large hospital to which numerous people afflicted with all kinds of distempers have recourse and were to observe the manipulations of a wise physician or of an expert surgeon, it is to be hoped that you

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would realise the meaning of compassion.

The Holy Quran teaches us to love the good and holy and to be compassionate towards the disbelievers and the disobedient ones. Allah, the Most High says : grievously heavy is it on the Prophet that you should fall into trouble, ardently desirous is he of your welfare ; compassionate and merciful towards the believers (9.128). At another place it is said : Haply thou wilt risk death grieving that they do not believe (26.4). Again, the characteristics of those who believe are set out : Those who exhort one another to steadfastness and exhort one another to compassion (90.18). The essence of the teachings of the Holy Quran is that love, which means to be dyed in the colours of the beloved, is permissible only with Allah and the righteous, and is forbidden in other cases, as witness : Those who believe love Allah most ; and it is said : O ye who believe take not the Jews and the Christians as your helpers (5. 52) ; and at another place : O ye who believe, take not outsiders as your intimate frien s (3. 119) ; meaning love not the Jews and the Christians, nor any who are not righteous. The Christians object that these verses direct the Muslims not to love Christians and other non-Muslims, but they do not reflect upon the context in which the term is used. In the terminology of the Holy Quran loving people of other faiths and loving the disobedient ones would mean partaking of their disbelief and their disobedience. Only a deluded one would urge loving the enemies of one's faith.

We have repeatedly pointed out that love means to approve of and admire a person's words, conduct, habits, qualities and faith, to be pleased with him and to be influenced by him. Such a relationship is not possible between a believer and a non-believer. A believer would be compassionate towards a nonbeliever and would have every degree of sympathy with him, and would seek to lighten the burden of all his ills, physical as well as spiritual. Allah has repeatedly urged feeding of the hungry, freeing of slaves, relieving

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people of debts and other burdens, extending genuine sympathy to fellow beings irrespective of differences of colour, caste or creed. The Holy Quran states: Allah enjoins equity and benevolence and graciousness as between kindred (16:91); and at another place: Allah does not forbid you to be kind and to act equitably towards those who have not fought you because of your religion, and who have not driven you forth from your homes. Surely, Allah loves the just. Allah only forbids you that you make friends with those who have fought against you because of your religion, and have driven you out of your homes and have aided others in driving you out. Whoso makes friends with them, those are the transgressors (60:9-10) Such friendship is prohibited as they seek to destroy the faith. The Arabic word *tawalla*, means friendship, and the basis of friendship is sympathy and goodwill. A believer can, therefore, make friends with the Hindus, Jews and Christians and extend sympathy and goodwill to them. He can be benevolent towards them, but cannot love them in the sense in which the term is used in the Quran.

It is objected that the Muslims do not love God unselfishly. They are not taught that God is worthy of His excellences. This is a criticism that can be justly levelled against the Gospel, for nowhere does it teach that one should have personal love for God and should worship Him out of personal love. On the other hand, the Holy Quran abounds with such exhortations. The Quran clearly urges: Celebrate the praises of Allah as eagerly as you were were wont to celebrate the praises of your forefathers, or even with greater eagerness (2. 201); and in the verse under comment: Those who believe love Allah most; meaning their love for Allah goes far beyond their love for father, mother, other dear ones, and their own lives. Again: Allah has made you love faith and has made it look beautiful to your hearts (49. 8).

These verses establish that according to the Holy Quran the highest stage of Divine worship and righteous conduct is

that the seeking of Divine love and Divine pleasure should proceed from the sincerity of the heart. Is this teaching so clearly expounded in the Quran to be found in the Gospel also? Certainly not with such clarity or in such detail. It may be said that the Gospel having taught that God should be called Father has promoted the concept of personal love for God. But that is by no means so. A study of the gospels shows that Jesus used the expression son of God in two connotations. (1) It was an ancient tradition in the time of Jesus that a person who performed good deeds and behaved mercifully, and treated people with kindness and benevolence openly called himself the son of God, meaning that as God deals mercitully both with the good and the bad and His sun and moon and rain provide beneficence for all alike, so it is in my nature to do good to all, with only this difference that God's beneficence operates on a large scale and I operate on a small scale. The Gospel also described God as Father, He being big and others as sons, they being small, but equal in status though smaller in stature. This was a kind of association of partners with Allah, and the Holy Quran has not countenanced such nomenclature. The Jews being weak in these matters permitted and tolerated it and following them Jesus used it also. There are several indications of such user in the Gospel in the shape of exhortatians, such as: Be merciful as God is merciful; Be peace-makers like God; Be good to your enemies as you are to your friends, like God, so that you may be accounted children of God by acting like Him. The only difference was that He as Father was big and they as children were small. These concepts were borrowed from Jewish scriptures, and the Jews still describe it as plagiarism from their sacred writings. In any event this is an objectionable doctrine and has no bearing on personal love for God.

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There is a statement by the second type of son in John 10.34 which appears to elevate everyone to the status

of God on the thesis that Scripture may not be denied. In short the Gospel borrowed an expression current at the time and adopted it. Moreover it is inherently an error to assign to God the status of father. It is foolish and irreverent to apply the term to God. (Nurul Quran, No. 2, pp. 41-46)

The acme of love is worship. The term love in its true connotation is applicable only to God. In the Word of God the expressions applicable to man are compassion and benevolence. The climax of love demands worship and the height of compassion demands sympathy. Other people did not grasp this distinction and allocated to others that which pertains only to God.

(Reply to Sirajuddin's Four Questions, p. 43 footnote)

God's love is not like the love of humans in which separation entails suffering. God's love means that He treats the righteous like one who loves them.

(Reply to Sirajuddin's For Questions p. 42, footnote)

Whenever the term love has been applied to humans it has been used metaphorically. According to Islamic teachings true love is confined to the relationship between God and man. All other relationships of love are metaphorically so called. (Reply to Sirajuddin's Four Questions, p. 43, footnote)

The word Islam also connotes love. The essence of Islam, namely, perfect surrender to God and readiness to sacrifice oneself to win His pleasure is the practical demonstration that emerges from the source of love. The word Islam shows that the Quran does not confine the concept of love to mere verbal affirmation but has taught practical ways of love and devotion. There is no other faith whose founder has given it a name like Islam It is a very dear word and is saturated with the spirit of truth, sincerity and love. Blessed then is the religion whose very name is Islam. With reference to love of God, Allah, the Exalted says: Those who believe love God most.

(Reply to Sarajuddin's Four Questions, p. 41)

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Allah guides along the path of love and obedience. He has said: Those who believe love God most: and also: Celebrate the praises of God as you were wont to celebrate the praises of your forefathers (2. 201). Has it ever happened that effacing himself for love of his father a son may himself become the father? He can efface himself for love of his father but he cannot thereby become the father. It should be borne in mind that love urges to self-effacement, but a self-effacement which transforms the self effaced into the being for whose sake the self was sought to be effaced is a contradiction.

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(Al-Hakam. Vol. 5, No 35, 24 September 1901, p. 3)

Worship has two aspects. One is that man should fear Allah, the Exalted, as He should he feared. The fear of God impels a person towards the spring of purity, it causes the human soul to melt and flow in the direction of the Divine and it creates in the soul the true consciousness of its being a creature and servant of God.

The second aspect of worship is that man should love Allah as He should be loved. That is why it is said: Those who believe love Allah most. A worshipper's love should be concentrated on God, discarding all worldly love as passing and mortal. These are two obligations concerning Himself the performance of which God demands from man Every form of worship expresses to some degree both these aspects, but Islam has prescribed one particular form of worship for each of the two aspects. There is supposed to be an antithesis between fear and love. How can a person love one whom he fears? But the fear and love of God are juxtaposed to each other. The more one fears God the greater is one's love of Him, the more one advances in love of Him, the more His fear overpowers and repels sin and vice and impels towards purity. Islam has instituted *Salat* for expressing fear of Allah, and has instituted the Pilgrimage for giving expression to one's love for Him. Every aspect of fear, humility.

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confession of submission and dependence finds expression in *Salat*. All aspects of love are expressed in the Pilgrimage. Even normal dress is dispensed with. Love is a species of insanity. A person afflicted with love can spare little time for the care of clothes. This is observable during the Pilgrimage. Pilgrims have the hair of their heads shaved off or close cropped, they ambulate between Safa and Marwah, kiss the black stone, an act expressive symbolically of love prescribed in some form or the other in all religious systems, and achieve the climax in the sacrifice. Islam has taught the carrying out of all the urges of love in the Pilgrimage. Only an ignorant one takes objection because of his lack of discernment. (Al-Hakam, Vol. VI, No. 26, 24 July 1902, p. 3)

The spiritual degrees of love and nearness to God are threefold. The lowest, and that also is very elevated, is that in which the fire of love of the Divine warms up the heart so that its heat can perform some of the functions of fire, but it lacks the brightness of the fire. When the flame of Divine love descends upon this degree of love the heat thereby generated is interpreted as comfort and contentment and sometimes deserves to be named angel.

The second degree is that in which, on the conjunction of the two loves, the fire of Divine love warms up the human heart so much that it acquires a brightness like that of fire, but there is yet no flame or blaze in it. The brightness may be described as the Holy Spirit.

The third degree is that in which a blazing flame of divine love falling upon the eager fuse of man's love for God ignites it and enveloping all his limbs and muscles and arteries converts him into a complete and perfect manifestation of His own Being. In this condition the fire of divine love not only bestows a brightness upon the human heart, but with that brightness the whole system at once bursts into flames and lights up everything into the brightness of day, dispelling every vestige of darkness, so that the whole being is one

blaze of fire. This manifestation which is produced like a blazing fire by the conjunction of the two loves is called the Faithful Spirit, for it safeguards against every darkness and is free from every mist It is also termed Master of Mighty powers, for it is the highest and most powerful revelation, than which no more powerful revelation can be imagined. It is also named the High Horizon, for it is a manifestation of the highest grade of divine revelation. It is also called the vision of visions, for a concept of it is bevond the thought, fancy or imagination of man. This state has been experienced only by one member of the human race, who is the perfect man, the acme of humanity, in whom the circle of human capacity has been perfected, who is the highest point of the extended line of divine creation, who is the ultimate of all stages of evolution. Divine wisdom having started creation from the lowest stage has brought it to the highest point of perfection named Muhammnd (peace and blessings of Allah be on him), which means the highly praised, that is to say, the manifestation of total perfection. Thus as by his very nature that Prophet possessed the highest rank, he became the recipient of the higest degree of revelation and upon him was bestowed the highest degree of divine law.

(Tawzeeh Maram, pp. 24-26)

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In personal love Allah, the Exalted, does not permit a believer to associate any other with Him. Faith, which is dearer to us than everything else, can be safeguarded only by our excluding from our love everything else beside Him. Allah, the Glorious, mentions as a quality of a believer : Those who believe love Allah most ; that is to say, a believer holds nothing dearer than God. Love is the special perquisite of God, he who yields it to another will be ruined. All the blessings bestowed upon man of God, all the honours granted to them are not the result of their offering praise and glorification, or of their Prayers and fasts but of Unity in love. Those who commit themselves to Him, have their being In

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Him, and sacrifice everything else in His cause. I appreciate well the agony endured by a person who is suddenly bereft of one whom he held as the soul in his body, but I am jealous that anyone should be set up as a rival to our True Beloved. My heart has always affirmed that to love a person for his own sake, outside of one's love for the Divine, whether he is a son or a friend is a species of denial of God and a grave sin which, unless it is remedied by the grace and mercy of God, would entail loss of faith.

(Al-Hakam Vol. V, No. 9, 10 August 1901 p. 9)

(3) O, mankind, eat of that which is lawful and wholesome in the earth; and follow not in the footsteps of Satan; surely, he is your declared enemy. (2 : 169)

Every person is subject to two pulls, one towards good and the other towards evil. It is well established that a person is sometimes assailed by evil thoughts and he leans towards evil, as if someone is pulling him towards evil and sometimes good thoughts enter his mind and he inclines towards good as if some one is pulling him towards good. Often a person who has done evil, then inclines towards good and is ashamed of having done evil. It may happen that a person reviles and assaults another and then feels remorse and does some good to the other, or asks to be forgiven. Thus every person experiences these two tendencies. Islam names the tendency towards good angelic suggestion and the tendency towards evil satanic suggestion. Philosophers merely acknowledge the existence of these two tendencies. But God, Who reveals hidden secrets, has ascribed these tendencies to two species of created beings. The one who urges towards good is called angel or Holy Spirit, and the one who incites to evil is called Satan or Iblis. It is admitted, however, by philosophers and wise people that man is subject to these two types of urges, towards good and towards evil. It is obvious that they cannot be inherent in man's nature, for they are mutually inconsistent and also they are not under his control. This shows that they are external stimuli and are essential for man's

development. It is significant that both Hindu and Parsi scriptures affirm their existence. Indeed all divine scriptures do the same. Thus it is bigotry and lack of knowledge to raise objections. (Chashmah-I-Ma'rifat, pp. 280-81)

(4) He has made unlawful for you only that which has died, and blood and the flesh of swine, and that on which the name of any other than Allah has been invoked. But he who is driven by extreme need to partake of any of them, not being defiant of the law nor exceeding the limit of his need, it shall be no sin for him. Surely Allah is Most Forgiving, Merciful. (2 : 174)

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The law leans towards ease and not towards severity. That on which the name of any other than Allah has been invoked, means animals slaughtered as offerings to idols in temples and shrines, or as offerings to anyone beside Allah. It is unlawful to eat the flesh of such. But animals which are bought and sold are lawful. It is not desirable to be finicky. Pastry cooks indulge in practices which if observed would make one feel queasy, but one eats their confections. You may have observed them rub their hands on cloth that is not too clean while they are engaged in their work. In making sugar all sorts of untidiness is indulged in. All these products are in common use. If one were too strict none of these articles could be eaten. Islam does not impose impracticable restrictions. The law leans towards ease.

(Al-Hakam, Vol. VII, No 29, 10 August 1903, p. 20)

(See Al-Badar, Vol. VII, No. 5, 6 February 1908, p. 6)

(5) Righteousness is not that you turn your faces to the East or the West ; but truly righteous are those who believe in Allah and the Last Day and the angels and the Book and the Prophets, and spend their wealth, for love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask, and

for procuring the freedom of captives; and who observe prayer and pay the Zakat; and whenever they make a promise carry it out, and are steadfast in adversity and under affliction and in battle. it is these who have proved faithful and it is these who are righteous. (2 : 178)

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The truly righteous help their kindred out of their wealth, and make provision therefrom for the upbringing, education and training of orphans, and for feeding the needy and looking after them, and for the comfort of travellers and those who ask and for freeing of slaves, ransoming of captives and for paying off the debts of those burdened with debts. They do all this to win the pleasure of Allah.

(Report of the Conference of Great Religions, p. 112)

Allah has included belief in the angels as part of faith in the same manner as He has included belief in Himself. He has said: Truly righteous are those who believe in Allah and the Last Day and the angels and the Book and the Prophets and has said: None knows the hosts of thy Lord but He (74. 32). Thus He has made it clear that the nature of angels and their qualities is beyond the reach of human minds and is not known to any save Himself. So fabricate not similitudes for Allah, nor for His angels, and come to Him in full submission. (Hamamatul Bashra, p. 64)

Steadfast in adversity and under affliction and in battle. That is they endure patiently and fight valiantly and do not run away. (Report of the conference of Great Religions, p. 113)

One of the natural instincts of man is endurance of misfortunes, illnesses and hardships that befall him. After a good deal of bewailing and mourning in the end he submits. But such endurance is not a moral quality, according to the Holy Quran. It is only a state into which he emerges naturally when he is exhausted. It is natural reaction to misfortune that the person afflicted first cries and bewails his

fate and when he has given expression to his grief and sorrow he feels exhausted and then beats a retreat. All these are instinctive reactions and have no moral quality. The moral quality involved in such a situation is that the person afflicted should not utter any word of complaint and should say : All belongs to God. He gave and He has taken it away. I am reconciled to His will.

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(Report Conference of Great Religions, p. 115)

(6) There is safeguarding of life for you in the law of retribution, O men of undestanding, that you may have security. (2 : 180)

As it would be reprehensible and immoral to punish or exact retribution for every default, so it would be contrary to the promotion of true welfare to forgive and overlook every offence. He who lets every crime go unpunished is as great an enemy of a good world order as one who insists on exacting retribution in every case of default. Those who would forgive and forbear in every case fail to reflect that such conduct would upset world order, and would even harm the offender, as he would in consequence become confirmed law breaker and his vicious tendenceies would be hardened. Leave a thief unpunished and see how he comports himself next. That is why God, the Most High, has said in His Book which is consummate wisdom : There is safeguarding of life for you in the law of retribution, O men of understanding ; and also : Whoso kills a person, except for killing another or creating disorder in the land it shall be as if he had killed all mankind.

(Baraheen Ahmadiyya, Vol. IV, pp. 353-357, sub-footnote 3.)

It is God's law that He punishes the wicked and turbulent who pay no heed to His injunctions and the limits set by Him. It should be borne in mind that such punishment and warning is a mercy for the person who is punished and also for those who look upon it as a lesson ; for if no punishment had been inflicted order would have been destroyed and all would be chaos. Reflect over the law of nature

and you will find that this is in accord with human nature. That is why the Quran has said: There is safeguarding of life for you in the law of retribution, O men of understanding. That is to say, the law of retribution is essential for the upholding of social order.

The punishments inflicted in this life are but a reflection of the real punishments that will follow hereafter. The purpose of these punishments is deterrence. The purpose of punishment in the hereafter is much higher. There: Whoso will have done the smallest particle of ill shall see it (99.9): will be experienced, and everyone will undergo the punishment for his most secret sins and designs. One great difference between the punishments of this world and those of the next is that the former are designed for the maintenance of order and as a deterrent, and the latter are the ultimate consequences of man's conduct. These are inevitable, for the offender has, as it were swallowed poison and the effects of it cannot be purged without taking an antidote. The punishments of the heareafter have a philosophic basis which no religion other than Islam set forth in full.

(Al-Hakam, Vol. VI, No. 1, 10 January 1902, p. 4)

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(Continued from page 246)

lands where the lost tribes of Israel were then settled. His journey took him to Mesopotamia, Iran Afghanistan and India. He finally settled in Kashmir and is reputed to have lived to an advanced age. He died in the valley of Kashmir and was buried in the Khanyar quarter of Srinagar (capital of Kashmir). His tomb is referred to as Rauza Bal, meaning the Honoured Tomb.

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